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THE CHURCHES IN ACTION

NEWS LETTER

OF THE

UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK

AND THE

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES

The above-mentioned organisations are not officially responsible for the opinions expressed in this News Letter
Reprint invited. Acknowledgement will be appreciated.

Price: 2 Swiss francs a year. Post Cheque No. I. 572. Geneva. H.-L. Henriod, *General Secretary.*

No. 10 — 2, Rue de Montchoisy, Geneva — February 1936

LIFE AND WORK

PREPARATIONS FOR THE WORLD CONFERENCE OF 1937

In view of the tremendous awakening of national, community consciousness and outlook which is making itself felt throughout the world, the question of the Christian conception of the community is assuming an extraordinary significance within the sphere of the 1937 preparations. The Church is here faced with quite special tasks and responsibilities in the light of the practical accomplishment of its mission to the people, and on account of the far-reaching effects which, in the midst of the great tensions existing between the nations, that mission may be expected to have on all endeavours towards genuine international understanding and co-operation. To pave the way for a thorough re-thinking of the tasks and obligations in which the Churches are thus involved — such was the purpose of the oecumenical study conference which took place on " Church and State in the Oecumenical View ", at Sigtuna, Sweden, from October 4 to 12, under the chairmanship of Dr. Bjorkquist. The study conference was composed for the most part of representatives of the Continental and Northern Reformed Churches, supported in its discussions by an Anglo-Saxon and an Orthodox collaborator, experts on the problem of the community. The special demands of Anglo-Saxon and of Orthodox Christendom are to be considered at other study conferences later on, in relation to the Reformed point of view.

The discussion on the particular character and delimitation of the Christian conception of the community revealed at a series of essential points what diversities of view exist even among representatives of the Reformed Church outlook. It also became very evident that a thorough analysis of these distinctions would facilitate the achievement of common conceptions and basic convictions, and that it would then be possible to define and delimit the pseudo-Christian and non-Christian conceptions of the community. This impression was confirmed through the discussion on the right relationship of Church and people, especially as it was here necessary to take as a starting point the clearest possible definition of the relevant basic conceptions of the Church, and then to consider especially the fact of the Church's oecumenicity, with all its decisive consequences. In examining the question as to how far the preaching and organisation of the Church for the fulfilment of its own purposes may and must be accommodated to the individuality of the particular community, the distinction clearly emerged between the situation and tasks of the Churches of the West and those of the young Churches of the Far East, whose particular problems must receive due con-

sideration in this whole oecumenical study work. While here in the West the Churches are repeatedly in danger of becoming too closely merged with the community, the younger Churches of the Far East are faced with the necessity of adapting themselves much more thoroughly to the particular character of the people, in order to be really able to fulfil their mission. Specially keen discussion took place regarding the obligations facing the Churches when an individual people is conscious of a historic mission; and that discussion led, in turn, to a consideration of the consequences which emerge for an understanding of the relations between Church and State, especially as regards the Church's freedom to preach the Gospel and to form its own life within the life of the people. In this connection, very particular attention was given to the new responsibilities with which the Churches, in view of the far-reaching changes taking place in national reality, are faced in their mission to the people, in the sphere of the formation of doctrine and confession, in pastoral work and education, including the whole field of training for the ministry.

As regards the responsibility of an individual Church for the life and activity of the community to which its members belong by every tie, the discussion led to a thorough consideration of the relationships between the Church and the world of nations. At hardly any other study conference, within the scope of these preparations, has the question of oecumenicity received such deep and profitable attention; and for that reason the best possible foundations were laid for a further approach towards the tasks which here require the brotherly counsel and co-responsibility of the individual Churches as members of the Church Universal, both as to the life of the individual peoples and as to the destiny of the world community. The whole problem of international relations was attacked, in its individual aspects, at a number of essential points; and it is to receive in the coming months a comprehensive study which will build on the results already achieved at Sigtuna.

In connection with the oecumenical study conference, a number of new study groups were formed, in Uppsala, Lund and Stockholm, and they have assumed a direct share in the main preparatory tasks for the World Conference of 1937. Moreover, leading members of the Oecumenical Movement in Sweden are seeking further systematic cooperation from pastors and laymen, and are setting out to bring the need for a deeper understanding of the fateful question of Church, community and State before a larger public. Similar endeavours are being made in the other northern countries, and plans are in hand for a coordinating survey of all the preparations for 1937 in a great northern-oecumenical conference, in which leading members from all spheres of church work, as well as experts from social and political life, will take part.

Similar progress has been possible in *Holland*, where this preparatory work has been extended to wider circles of collaboration. Of particular service was the second oecumenical conference of Dutch theologians, which took place in September last, and was concerned with the main questions and findings of the study conference held at Schloss Hemmen on "the totalitarian claims of the modern State and the Christian conception of freedom." In *Switzerland*, too, in *France*, in *Germany* and in a number of other continental Churches and countries, good progress has been made as regards the formation of study groups and fellowships dealing with the main questions connected with the 1937 preparations. And, in particular, it has been possible, as an outcome of regional conferences, to form new groups of collaborators in the *Baltic* and *Balkan* countries. In the *United States* and in *Canada*, in spite of a very different situation from that prevailing in Europe, the same fundamental problems and tasks are receiving equally serious attention. A more detailed account is given below of the plans that are in hand for the establishment of an Advisory Council for the preparation of the World Conference of 1937, similar to the Council which has been formed in Great Britain, and to which leading churchmen and outstanding specialists from among the laity will belong.

The vast development everywhere, both in tasks and possibilities of collaboration, justifies all the more forcibly the apparently lengthy period of time set aside for this whole scheme, within which the World Conference of 1937 forms but an incident in a greater, much more far-reaching activity. That fact gained special confirmation at the study meeting held at Woudschoten, Holland, at the beginning of 1936, when the work on Christian anthropology, the Christian interpretation of history and the problem of natural law and the orders was examined from new viewpoints, with a decisive significance for all Christian thinking and action on the question of Church, community and State. Study work in this connection on the Church problem itself was carried out on the basis of definite common tasks, the accomplishment of which will be of particular value for the whole examination of the Christian conception of the State. In particular, the preparations for the study meetings on the subject of "Church and International Relations", to be held in the course of the next few months, will require the widest possible support of the collaborating groups in all Churches and countries.

PREPARATORY WORK IN GREAT BRITAIN AND AMERICA FOR THE OXFORD CONFERENCE

Steps were taken in Great Britain last summer to form an Advisory Council to guide and advise in the preparatory work for the Oxford Conference. The chairman of the Council is Sir Walter Moberly, who was formerly Vice-Chancellor of Manchester University, and is now the chairman of the University Grants Board, and in this capacity is in touch with all the universities in Great Britain. The Council includes several of the leading bishops in the Church of England, the Dean of St. Paul's, outstanding leaders of the Free Churches in England and of the Church of Scotland, distinguished representatives of the universities, such as the Master of Balliol and the Warden of All Souls in Oxford, and Professor Ernest Barker at Cambridge, and men like Lord Lothian, who have a wide experience of public affairs. There is a steadily growing interest in the preparatory work of the conference in the universities of Oxford and Cambridge, and small groups for the study in particular of the theological subjects have been formed in three Scottish universities. It is hoped within the next few weeks to extend the interest to other centres. Contacts are also being developed with influential laymen in different parts of the country, and a keen interest is being taken in the preparatory work by the Student Christian Movement

The Advisory Council in Great Britain have been able to obtain a sum of £5,000 to meet the British share of the special conference budget of the Universal Christian Council as approved by the Executive Committee last summer at Chamby. This makes possible the development of the office in London of the chairman of the Research Commission. Dr. Oldham has been able to obtain as a colleague Miss Olive Wyon, who is the translator of Professor Brunner's *Der Mittler*, and *Das Gebot und die Ordnungen*, and of Professor Troeltsch's *Soziallehren*, and who is herself a trained and competent theologian; and of the Rev. Hugh Lister, who was formerly a secretary of the Student Christian Movement, and has many contacts with the working class movement, and will be able to render special service in establishing relations between the work of the conference and the labour movement.

During the months of October and November, Dr. Oldham spent a few weeks in North America with a view to assisting the American section in extending interest in the preparatory work for the conference. He visited New York, Washington, Chicago, Harvard, Yale, Toronto, Montreal and other centres. In all the universities mentioned there are now small groups who have an understanding of the programme of preparatory work, and are ready not only to cooperate themselves, but, as occasion offers, to enlist the help of other members of the university. The direction of the preparatory research work in the United States has been undertaken by Professor van Dusen, who will be assisted by two or three colleagues among the younger theologians of the United States. Following the example of Great Britain steps are being taken to form an Advisory Council for the guidance of the work of research. In addition to a number of church leaders, those who have consented to become members of the Council include the presidents of a number of leading American educational institutions and representatives of public life, such as the Hon. Newton W. Rowell of Toronto, and the Hon. Francis B. Sayre, of the Department of State in Washington.

WORLD ALLIANCE

A NOTE ON THE COLONIAL PROBLEM

It is hardly surprising that, today, there is much talk of the 'colonial problem'. It was often tacitly assumed, after the war, that the question of competing imperialisms had somehow or other been laid to rest or at any rate radically modified by newer conceptions of international law and cooperation. This belief, in so far as it existed, has been proved by experience to be ill-founded, in common with many other illusions fostered during and immediately after the war. Three general tendencies now make it plain that imperialism is as live and explosive a question as ever it was, and that the so-called 'Colonial Problem' demands urgently, as never before, objective analysis and bold handling.

Firstly, there are the demands, or 'claims', for expansion made by Japan and Italy, and potentially by Germany; backed up as regards Japan and Italy by armed 'aggression', and in Germany's case by intensive military preparation.

Secondly, there is the steady resistance on the part of the Governments and peoples of the 'Haves' or 'Satisfied' Powers to any serious readjustment of the distribution, or control, of colonies.

Thirdly, there is the rising revolt against imperialist domination on the part of Asiatic and African races and peoples; whether that domination, as in the case of China and Egypt, for

example, takes the form of special concessions extracted and maintained by armed force; or, as in the case, for example, of India, Indo-China, or Africa generally, it is based upon a general revolt against government by an alien race.

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Whilst it has sadly to be admitted that the way of imperialist expansion has been strewn with hideous wrongs and cruel exploitation, the conception of a civilising mission in 'undeveloped areas' and on behalf of so-called 'backward peoples' is not the unadulterated hypocrisy that it is often said to be.

The problem of political control of the earth's surface is a real one. Throughout history people from the more populous areas have tended to overflow into less densely populated regions, particularly when the natural resources of the latter were rich. Thus the phrase 'undeveloped areas' has a real significance; whilst the somewhat invidious, and often resented, phrase 'backward peoples' has also, if it be taken to mean those peoples who are leaving untapped the natural resources of their native land, and at the same time are unable to resist the attacks of more highly organised peoples, who seek to exploit the resources in question.

It follows that the colonial problem is essentially a *world* problem. It is, moreover, a double problem: 1) the question of natural resources and their exploitation in the good sense of the word; 2) the question of the nations and races that are less developed in terms of political and economic organisation and their protection against exploitation in the bad sense of the word.

Admittedly these two purposes, or interests, not only appear to conflict, but often actually do conflict. The fate of the Red Indians in America is a case in point. But the principle of "America for the Red Indians" would not only have been utopian; it would have been unjust too, — unjust to humanity.

The 'Dual-Mandate' is the term commonly employed to describe this double problem of peoples and resources.

The conception of 'trusteeship' had made a good deal of progress before the war. Despite the selfish uses to which colonies were put by the Imperial Power, there were generally, if not always, certain elements in the Government at home, and the administrations on the spot, which sought honestly to protect the 'rights' and interests of the Governed.

The idea of trusteeship or 'sacred trust of civilisation', as it is styled in Article 22 of the Covenant, underlies the Mandates System which, despite its many detractors and admitted imperfections, is an attempt to meet the dilemma arising from the conflict of the two accepted doctrines concerned respectively with the development of natural resources, on the one hand, and the self-determination of peoples, on the other.

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What conclusions are we to draw from all this? Are there any guiding principles which might help professing Christians to fix their attitude to these difficult and highly controversial questions?

The following suggestions are tentatively put forward as contributions to discussion which is bound to vary in emphasis and direction in accordance with the circumstances of the participants. That is to say, some of us are nationals of Imperial Powers; some of Small States that are not tortured by thoughts of might and prestige; and some of the so-called 'subject' peoples.

1. We should recognise plainly that the free play of power-politics, as between competing races and nations, is not only contrary to the Christian conception of human solidarity, but doomed, under modern conditions, to issue in universal destruction;

2. With open eyes we should admit that the principles of 'trusteeship' and 'dual mandate' ought to be applied, but are only very partially operative as yet, even where consciously advertised;

3. On the other hand, we should not be deceived by the specious character of many of the 'claims' now put forward by the 'Unsatisfied' countries; we should study with care the relation of colonies to raw materials, emigration, markets, etc.; and having disentangled psychological and prestige questions from material issues, e.g. the standard of living, we should not dismiss the former as unimportant;

4. Having discovered the essentially *world* character of the problem, we shall naturally turn towards a rational solution of the external aspects of the problem by means of progressive international oversight and control, through the League of Nations, and in other ways.

5. But, as Christians, we ought especially to be on our guard — and friendly contact and conference with non-European peoples should help us — against formulating solutions in terms of western assumptions as to '*necessary*' political forms and economic standards; which may, or may not, be appropriate to the spiritual and cultural genius of peoples inhabiting the non-temperate zones of the earth's surface.

January 16, 1936. Bertram Pickard,
Secretary of the Quaker International Centre, Geneva.

THE REFUGEE PROBLEM

When, at the beginning of 1933, numerous members of political parties found themselves in difficulties, in Germany as well as in foreign countries the parties realised their obligation to look after their adherents. Soon afterwards, when the first measures were adopted against the German Jews, it was the Jewish groups, inside and outside Germany, who took the lead, feeling it to be their duty to come actively to the aid of distressed and emigrant Jews. It was quite obvious that the responsible philanthropic organisations, including the Evangelical Home Mission and the Catholic Caritas organisation, would have to concern themselves with those being persecuted. This need was all the more intensified through the fact that it was not only party men and Jews, but also men of the most varying trends of thought and outlook who were losing their positions or encountering other difficulties. Some of us, both those from more responsible positions in social work and those concerned with Church and oecumenical activity, had realised in the spring of 1933 that steps would have to be taken to consolidate the welfare work for the persecuted and refugee population of Germany. The interest of the State was secured for this relief activity, and the Government departments concerned expressed the view that an initiative of that kind was not only admissible but necessary. Thereupon the German National Council of the World Alliance for International Friendship decided to approach the whole World Alliance organisation with the suggestion that common Church relief work should be organised in favour of those in distress, and particularly for emigrants. Almost all the National Councils of the World Alliance, in reply to a questionnaire from the President, gave their support to the plan; the American National Council alone expressed the view that German distress should be relieved through German measures of assistance. On the grounds of this objection, and also on account of a disturbance of the Berlin relief work which had occurred in the meantime through illegal actions, no oecumenical relief committee for German refugees was formed; the inaugurating session, which was to have been held in Geneva on July 1, 1933, had to be postponed. But the interest which the matter had aroused in the minds of leading churchmen spread further in its influence and led to a resolution being adopted by the Universal Christian Council in the autumn of 1933, at Novi Sad, indicating its sympathy with all that was being done to relieve the plight of the German refugees.

In the meantime the problem of German emigrants had become more complicated. Ten thousand German Jews had already emigrated, also thousands of political personalities. The German refugee problem seemed to be assuming the proportions of that of the Armenian, Greek and Russian. The question arose, whether the Nansen Committee of the League of Nations should take the German refugees under its protection. The League Assembly of the autumn of 1933 proposed the formation of a special committee for refugees from Germany, whose principal task it would be to make a general survey of the extent of the distress and to bring more coordination into the relief activities being accomplished here and there. It does not seem to have been realised how many German refugees in the different countries were waiting for relief. At the same time, relief organisations were on the increase which, without surveying the problem, were adopting their own individual measures. Today it may be said that the League of Nations High Commissioner has succeeded in bringing the relief organisations into closer mutual relationships, in the same way as he has been able to further the relief itself through collaborative measures. But his particular achievement has been to carry out a general survey of the distress as it exists.

The boycott in Germany, and the subsequent legal decrees, seemed at first to affect principally the Jewish non-Aryans. Those most concerned were those who for the most part had been obliged to emigrate. It was possible to minister to their needs to some extent by settling them in Palestine, but of course almost all of them were Jews of the Israelite faith. To date some 30,000 German Jews have been established in Palestine, and a further contingent of 12,000 is added each year, coming from Germany itself or from the neighbouring countries. There must still be nearly 50,000 German Jews today living in the surrounding countries. Only a minimum number of them have found solid employment, and they are still on the whole unprovided for.

Those who had to leave Germany on political grounds have to some, though only limited, extent returned. Some of them have found appointments or continuous employment but others have now to face the fact that they are no longer provided for in the same way as at the beginning of their exile. And for them too difficulties are on the increase.

But, in the course of the last year, a group has rapidly developed, especially as a result of the Nürnberg race decrees, namely, the " Christian non-Aryans ". It is well known that there are far more Christian non-Aryans in Germany than Jewish non-Aryans. The latter numbered, at the beginning of the National Socialist régime, about 730,000, and still amount to some 600,000. But the Christian non-Aryans, those, that is to say, who are to be regarded, according to the

new race law, as fully, half or quarter non-Aryan, number 1 ½ million. Now, among the 1 ½ million Christian non-Aryans who have been affected by the enforcement of the radical laws, there are, for example, those who have lost their official appointments at a fairly early age. Included also are many business men, merchants and people concerned in trade, who are no longer able to carry on their business. And finally, there is that large group of dissatisfied people, those, for example, with children whom they are unwillingly obliged to send to Jewish schools, etc. The Christian non-Aryans are perhaps not so ready as the Jewish non-Aryans to burn their boats. They have no goal of emigration in view such as Palestine and it is necessarily harder for them to consider in which direction they should turn. They are in negotiation, repeatedly though in secret, with offices which might help them to emigrate. Out of every hundred, there are not ten whose names may be mentioned except in confidence. In brief, they constitute extraordinarily difficult and complicated cases, in the treatment of which the most varied relief organisations and private individuals have taken part in the course of the last few months.

It goes without saying that the Churches have become involved in this work to a very considerable extent, especially the Churches in those countries which border on Germany. In the larger cities situated immediately over the German frontier, hundreds of Germans assemble at certain times of the year and apply to outstanding individuals of whom they know or have been told. And yet, only in very few instances is effective assistance possible. In Switzerland, for instance, the residence restrictions for foreigners who have come for any other purpose than convalescence at the health resorts, are so severe, that it is made almost impossible, even for those who are willing to help, to effect any real relief. In France, the regulations regarding immigration and the employment of foreigners have been tightened up this year, while in England from the outset it has been extraordinarily difficult to obtain permission to enter the country for the purpose of taking up an appointment. In these circumstances, the work of the numerous relief organisations which have sprung up, and the activities of the main Christian organisations and Churches have reached a certain perplexity which makes it all the more urgently necessary that a central office should be formed to get to grips with the problem fundamentally, and assist the other organisations with advice. For this purpose, the means must be secured and a just distribution guaranteed. The right relationships with Germany must be available. And, as in all countries which are concerned with relief activities, a central Church office must be established in Germany itself, so that the disorder of the relief experiments may not go on indefinitely.

In view of this state of affairs, a committee was formed last summer at the oecumenical meetings of the World Alliance for International Friendship and the Universal Christian Council, with the collaboration of the European Central Office for Inter-Church Aid, to study the question anew, and, at the beginning of this present year, an oecumenical central office for German refugees was opened, with provisional headquarters at Geneva. It is probable that the ultimate seat of activity will be either Geneva or London. The competent Church organisations in the European countries and in the United States are working with this relief office. The first meeting of the international Church committee will take place in London at the end of January. All those who are interested in this matter are warmly invited to get in touch with the headquarters, which (as this article goes to press) are in charge of the present writer (address, 2, rue de Montchoisy, Geneva), until the appointment, at the London meeting, of a general secretary.

F. Siegmund-Schultze.

NEWS FROM NATIONAL COUNCILS

Belgium

The Protestant Churches of Belgium form but a small minority of 50,000, in a country of 8,000,000 inhabitants, but wherever they are at work, especially in the industrial and socialist regions, they exercise a remarkable influence. The Protestant Churches of Belgium are deeply concerned over the troubles that exist among the nations, and particularly over the war which Italy has unloosed upon a fellow-member of the League of Nations. In general, in spite of Belgium's friendship for Italy, absolute disapproval of the latter's action is expressed and condemnation of the belligerent principles in which the Italian nation is being educated. At its meeting on October 30, the Belgian National Council of the World Alliance expressed profound anxiety over the situation, and by a very large majority adopted the following text :

" The Belgian National Council of the World Alliance, representing almost every Evangelical Church in Belgium, in the face of the Italian-Ethiopian war, and taking note of the international judgment by means of which the delegates of fifty states members of the League of Nations have recognised that Italy has had recourse to war in violation of her international engagements,

" strongly censures the aggression of which Ethiopia is the victim,

" congratulates the States Members of the League of Nations on the energetic efforts which they have made to avoid and then to shorten the war,

" thanks the Belgian Government for associating itself unreservedly with the effort of the League of Nations to check the Italian aggression and to

vindicate respect for law and justice, which are so essential for the security of the small nations,

"gives its moral support to every attempt at just mediation that may still be made

"and appeals to the religious organisms of the country to unite their prayers for the return of peace and for effective material and moral disarmament."

Canada

During the last year the activity of the Canadian Council has consisted, as usual, in an endeavour to educate Church opinion through the use of the Canadian Church Press, and to arrange for an exchange of pulpits between ministers of the United States and Canada. The Secretary of the Canadian Council preached in the Cathedral at Buffalo, New York. The message which was given is that justice is the only way to peace. The claims of dissatisfied nations must, as far as is right and possible, be met in a spirit of good will and cooperation.

France

Profiting by the tremendous stir caused by the inquiry undertaken on the initiative of the American Senate on the private manufacture of arms, it occurred to the "National Council for Prevention of War" to draw up enormous minutes, of nearly 3,000 pages, on this inquiry, a kind of dramatic representation. In it appear the senators who conducted the inquiry and the representatives of the munitions firms. The questions and answers are literally reproduced in the minutes. It is thus possible to visualise the Commission of Inquiry itself, in a manner that constitutes an extremely impressive document.

Mme. A. Jézéquel has translated and adapted this drama and has put the production into the hands of the "Théâtre humanitaire", which was founded and is directed by M. J. J. Sédillot, an actor. Under the title of "La Preuve" (The Proof), the play was performed for the first time at Marseilles, with great success, on the occasion of the "Peace through Right" Congress held on December 29, 1935. Since then performances have been given in other cities. The play affords an excellent instrument in the campaign against the manufacture of and trade in arms and against one of the most serious obstacles to the establishment of international peace. The "Théâtre humanitaire" is prepared to respond to all requests for performances of "La Preuve". The play has just been published in an attractive booklet form. All enquiries on this subject should be addressed to the French National Council, 7, rue de Clichy, Paris 9e.

Germany

The Executive Committee of the German National Council met at regular intervals during 1935. It was concerned in particular, during the first half of the year, with the preparation of an approach to the problems announced for discussion at Chamby and, more generally, with the further extension of the oecumenical ideal throughout the Churches of Germany. The German National Council is convinced that the more the Churches throughout the world are experiencing controversy and suffering persecution, the greater is the need for an oecumenical outlook and the realisation of the Una Sancta. Study groups are at work on the problems to be examined at the 1937 World Conference on Church, Community and State and it is felt that in thoroughly working out these theological questions, particularly those that have been more sharply encountered than others, the German Churches will also be of service to the Churches of other countries in their preparatory work, and will thus contribute to a really oecumenical exchange of thought and theological equipment. The times have clearly not been favourable for conferences or meetings on a large scale, and activities in general, in the various local branches of the World Alliance in Germany, have been limited to small but loyal endeavours which should, under God's Will, bear fruit in the future.

Great Britain

On January 21, 1936, an event important for the Oecumenical Movement took place in London. After several years of discussion, after much thought and prayer the British Council of the World Alliance united with the British Christian Social Council, which has been the British agency of the Universal Christian Council for Life and Work. The title of this new body is the British Christian Council for International Friendship, Life and Work, thus combining the titles of the two organisations. The new Council will continue in Great Britain and Ireland the work which has hitherto been done independently by the two uniting organisations. The union has the sympathy and support of the governing bodies of the Churches which appoint their official representatives to the Council, and the Council will thus be in a position to bear a united witness and to take united action not only on the question of peace and war, but in those economic and social questions with which the Churches are concerned internationally.

The Bishop of Chichester and the Rev. A. E. Garvie are joint presidents of the Council, and the Revs. H. W. Fox and E. C. Urwin its honorary secretaries. The formation of this new Council was celebrated by a solemn service of prayer, thanksgiving and dedication at which the Bishop of Lichfield was the preacher; and by a public meeting with Lord Dickinson as chairman and the Bishop of Chichester, Bishop Ammundsen, the Rev. Dr. A. E. Garvie and the Rev. E. C. Urwin as speakers.

The Council asks for the prayers of its brethren in all lands that the blessing of God may guide and prosper it in all its work.

U. S. A.

At the Annual Meeting of the United States National Council in November last, a Message was issued, urging international cooperation as being "more feasible and more necessary than ever before". In a series of constructive recommendations the Message calls for an extension of the scope of the U. S. neutrality legislation to cover all potential war materials and emphasises the cost to individuals that the maintenance of real neutrality must involve. It comments on the inconsistency between an expressed desire for neutrality and the construction of "a navy second to none in the world" and appeals for a reopening of the Disarmament Conference. It re-defines patriotism as something which "shows itself in the proper loyalty of good citizens toward their country, their neighbours and their governments, with a decent regard for the rights of others." It asks for a

reconsideration of the possibility of U. S. membership of the League of Nations, and adds its endorsement to the widely expressed desire for a readjustment of access to raw materials. The Message goes on to demand the application of the mandate system in such a way as to replace commercial exploitation of colonies by a paramount attention to the welfare of their native inhabitants and, finally, liberty of conscience as the common right of all men.

This notable declaration of principles concludes that "the human impulses, sympathy, mutual aid and justice, are as deeply rooted in human life as the sentiments of hostility prejudice and injustice" and that if new emphasis is put upon them "they will displace the baser and meaner traits which so dominate the world."

WORLD ALLIANCE HOLIDAY HOME

A holiday home will be organised by the World Alliance in August next at Chaintréauville(Seine-et-Marne). For all information, please apply to P. C. Toureille, 4, rue Général-Thomières, Béziers, (Hérault), France.

GENERAL NEWS ITEMS

FAITH AND ORDER

Meetings in 1936

The Executive Committee will meet at Woudschoten near Utrecht, Holland, on May 6th and 7th and the Continuation Committee at St. George's School, Clarens, Switzerland, from August 31st to September 3rd.

Appointment of Delegates for 1937

All activities are now directed towards preparing for the World Conference to be held at Edinburgh from August 3rd to 18th, 1937. 64 Churches have now appointed their representatives; the number of delegates appointed is 244 and alternates 44. A list of those appointed up to September 1935 has been published as pamphlet No. 75 and further editions will be issued at intervals between now and August 1937. How many of those appointed will be able to be present when the time comes will mainly depend on the financial resources available. The Movement cannot expect to be able to make grants from its central funds to anything like the same extent as was possible in 1927.

It is fundamental to the constitution of the Movement that its World Conferences are composed of delegates officially appointed to represent their churches. The churches are invited to appoint delegates up to a number proportionate to their size. All delegates appointed receive regular supplies of preparatory material from the central office and invitations to attend preparatory meetings of the Continuation Committee. It is therefore to the advantage of a church to appoint its delegates to the full number invited as early as possible. Even if when the time comes it may not be able to afford to send the full delegation it will have profited by having its full number participating in the inter-Conference work of the Movement.

An illustration of what is meant is provided by a pamphlet now being printed for circulation among the delegates already appointed. Within a short space of time the General Secretary received copies of the lectures delivered by Professor Karl Barth at the Geneva Oecumenical Seminar in 1935, a paper by Professor Sasse of Erlangen published in *Luthertum* (Leipzig 1935, Heft 9), an editorial in the *Christian Century* (Chicago, September 25th, 1935), and a letter from an American correspondent explaining the grounds for the outlook characteristic of churches in the United States. Reading these four documents made clear both the need of a conference which should promote mutual understanding between Christians so widely divided by differences of tradition and also the need of preparing for it by increased acquaintance with one another's points of view. The material originally published in German is therefore being circulated in an English translation and the English documents in German.

Arrangements in Edinburgh

In November 1935 the General Secretary visited Edinburgh where he was most hospitably received by representatives of the Scottish churches and assured of a warm welcome for the Conference. Steps were taken for the formation of a local Committee on which the Church of Scotland, the Episcopal Church in Scotland and other Scottish churches participating in the Movement are represented.

By the generosity of the General Administration Committee of the Church of Scotland and of the Senatus of New College, the Assembly Hall and adjoining buildings will be placed at the disposal of the Conference for its meeting. No better accommodation for a conference such as ours could be obtained anywhere. Not only is the Assembly Hall ideal for our full sessions but there is also more than adequate accommodation for meetings of sections and sub-sections under the same roof.

It is hoped to be able to arrange for the accommodation of delegates during the Conference in some of the residential hostels built

for students of Edinburgh University. Details of these arrangements cannot be finally settled until after the meeting of the Executive Committee in May. All being well it will be possible in the early autumn to send all delegates full information about the accommodation available in hostels and hotels.

Another matter which will have to be considered by the Executive Committee in May and the Continuation Committee in the summer will be the division of the delegates among the different sections of the Conference. It will be remembered that the four main subjects of the Conference will be as follows :

The Grace of our Lord Jesus Christ.
The Church of Christ and the Word of God.
The Church of Christ : Ministry and Sacraments.
The Church's Unity in Life and Worship.

These subjects are to be treated as of parallel and equal importance and the Conference will be divided into four sections to sit simultaneously, each dealing with one of the four subjects. Each of these sections and their sub-sections will have to be provided with chairmen, secretaries and interpreters. Plans for these matters will have to be decided upon at this year's meetings of the Committees and information of what is proposed sent to the delegates in the autumn.

Preparation of material

The work of the Commissions goes steadily forward. 13 papers by theologians of different communions have already been contributed and circulated among the members of Commission III on the Ministry and Sacraments. A meeting of Commission IV on the Church's Unity in Life and Worship was held in America on November 8th. It is hoped that preliminary reports from the Commissions will be available for discussion at the Continuation Committee meeting in the summer.

Visits of the Chairman and Secretary to America

The Chairman, the Archbishop of York, has been in America during December and January where he has been in consultation with the Rev. Floyd W. Tomkins (Associate Secretary for America and Canada), has taken part in a service arranged by the various Oecumenical Movements in the Cathedral of St. John the Divine New York, and has also had an important conference with representatives of these different Movements at Princeton. At this conference the following resolution was agreed to by those present :

"The question of closer relations between the various oecumenical Christian organisations will doubtless be considered at the world conventions to be held in 1937 and 1938.

"In the meantime, to facilitate preparations for 1937 and 1938 and to regularize the informal Consultative Group already existing, we recommend that suitable action be taken by the responsible committees of these organisations, at their earliest meetings, to make the existing cooperation more effective and to consider steps towards extending the measure of that cooperation.

"We note with satisfaction that a beginning has been made in this country by the appointment of an American consultative committee by Faith and Order, Life and Work, and the World Alliance, and we recommend the enlargement of this committee by the appointment of members from the other organisations now included in the formal Consultative Group."

The General Secretary, Canon Hodgson, will be in America during February and March. He will be meeting members of the American Section on February 14th, Canadian members of the Movement on February 27th, and members of Commission IV in the first or second week of March.

Propaganda

If the Conference is to play its proper part in the life of Christendom as a whole it is important that church people generally should have a right sense of its importance and accurate knowledge of its purposes, aims and methods. For this reason it is hoped that clergy and ministers everywhere will do their best to learn about it and bring it before their congregations. For the help of English-speaking Christians it is proposed to issue a small descriptive book to be written by the Bishop of Croydon and published by the Student Christian Movement Press, and also to have available for distribution from head-quarters a syllabus for group study on the work of the Movement. Both of these should be ready this summer for use during the coming autumn and winter. It is also hoped to be able to arrange for a representative of the Movement to visit those European countries where it is least known for the purpose of developing interest, spreading information and answering questions.

Finance

Between now and August 1937 it will be necessary to raise a special Conference Fund in addition to the regular income of the Movement. On the size of this Fund will depend the amount of assistance that can be given to the poorer churches towards the expense of sending their delegations. In 1927 the mainstay of the Conference was a comparatively small number of large donations from wealthy persons. This source of supply is no longer available and its place must be taken by a large number of smaller gifts. If a large number of Christian congregations could each give one collection to this special Conference Fund it would be of

inestimable value. Such contributions should be sent either to the Hon. Alanson B. Houghton, c/o the United States Trust Co., 45 Wall Street, New York City, U.S.A., or to the Rev. Canon T. Tatlow, D.D., Annandale, North End Road, London, N.W.11.

Full information about the work of the Movement can always be obtained by writing to the secretaries either at Cheyney Court, Winchester, England, or 111 Fifth Avenue, New York City, U.S.A.

OECUMENICAL YOUTH COMMISSION

The beginning of 1936 is for the Youth Commission the beginning of an enlarged work. Two events at the turn of the year are indications of growth. One is the fact that a full-time travelling secretary, as provided for in the Chamby meetings of the World Alliance and the Universal Christian Council, has been definitely selected. Mr. R. H. Edwin Espy, of the United States, assumed the duties of the new secretaryship on January 1. The second development is associated with the meeting two weeks later of the Joint Oecumenical Commission of the International Christian Youth Organisations, which considered for the first time as a group the plans for a World Christian Youth Conference in 1937 or 1938, an undertaking initiated by the Youth Commission at its meeting last October. The proposal is for an Oecumenical youth conference on a scale not heretofore undertaken, to be developed in close relation to the Oxford Conference on Church, Community and State in 1937. But just as Oxford is not being prepared as an end in itself, but rather as part of a longer and larger oecumenical work, so is the Youth Conference likewise planned as a step, and literature in preparation for the Conference will appear soon.

While these developments of the new year furnish fresh evidence of the Commission's growing task, a backward glance over 1935 reveals equally significant work of longer standing. Not only have new oecumenical Youth Committees come into being in Holland, Poland, America, Bulgaria, Greece, Albania, and elsewhere, but many of the groups already organised have received new inspiration and direction for their work in a series of thorough conferences.

At Leeds, England, a conference drawing as many as 2,000 persons to some of its mass meetings, was held from April 23 to 29. Most carefully prepared around the theme " The Way Out of Chaos ", it was an exceptionally valuable gathering.

A much smaller meeting, in a relatively pioneer field, was the Balkan Conference for youth leaders, prepared and executed under the leadership of Professor Zankow. At Chamby, Switzerland, from August 2-8, forty-five youth delegates from fifteen countries met to wrestle with " Liberty and Authority ", in the setting of the larger theme " Church, Community and State." (Details of these two last-named meetings were included in our November issue.)

The Essay Competition for Youth on the subject of " Christ and World Friendship, after eliciting in its first year 294 contributions in twenty languages and awarding 171 prizes, has been made possible again for 1936. Persons desiring to know the terms of the competition should write at once to M. Th. de Félice, 2, rue de Montchoisy, Geneva.

Other plans for 1936 include a visit of the Rev. G. Sparring-Petersen to oecumenical youth meetings in Norway early in February, a visit of the Rev. F. W. T. Craske to Ireland, and visits of Pastor Toureille to Italy, Austria, Czechoslovakia and Poland. Edwin Espy, who during January has attended meetings in the interest of the work in Switzerland, Germany, Holland and England, will be making visits during February and March in the United States and Canada. Balkan and Baltic Youth Conferences are planned for later in the year, and the Youth Commission will cooperate in the conferences of other organisations.

The progress of oecumenical youth work will increasingly demand a suitable educational literature, including relevant Bible studies, oecumenical outline materials, and bibliographies. It is hoped that this may be developed along with a small News Sheet, in order that the different national and local groups may become more fully aware of their world solidarity through knowledge of what other groups are doing and thinking. Regarding the progress of these and other plans there will be further report in our next issue.

The Youth Commission misses the presence of its long-time Chairman, the late Bishop of Ripon, lost to this and so many another Christian work by his untimely death a year ago. The Rev. G. Sparring-Petersen of Denmark has generously assumed the acting-chairmanship of the Commission.

OECUMENICAL YEAR BOOK

Die Eiche, for 25 years the German organ of the Oecumenical Movement, was obliged in 1934 to suspend publication, since it was no longer possible to continue its previous method of issuing information on international cooperation between the Churches. The very noticeable gap which was thus created is to some extent to be filled by a comprehensive chronicle of oecumenical work during the years 1934 and 1935, in which will be included reports on the burning questions of the day. This *Oecumenical Year Book* is edited by Dr. Sieg-

mund-Schultze, in collaboration with others concerned with oecumenical matters in various countries, and it is shortly to be published over the imprint of Max Niehans of Zürich. The subscription price for this periodical of about 400 pages, in the same format as *Die Eiche*, is, till the end of March 1936, Sw. fr. 8, and after publication, Sw. fr. 10. Orders should be addressed to : Max Niehans Verlag, Zürich, Zollikerstrasse 144.

BOOK REVIEWS

H. Richard Niebuhr, Wilhelm Pauck and Francis P. Miller : *The Church against the World.* (New York, 1935.) 156 pages. Price : $2.00.

Does American Protestantism proclaim the actual Christian message of joy which, in its universality, is a message for all men of all times, or is it, rather, " the expression of the highest insights of our particular American culture ? " Such is the leading preoccupation of the different contributions to this small but momentous book. Out of deep concern for the Church, these authors challenge it with being imprisoned in a struggling nationalism, a naturalistic humanism and in the social Utopianism and other religious forms of our day. The wide conceptions of the writers — Francis Miller is President of the World's Student Christian Federation and a man of really oecumenical outlook ; Richard Niebuhr is one of the spiritual leaders of the younger generation in American Protestantism and a professor of social ethics — together with a fundamental clarity of analysis, enable this book to strike a note of warning to which Christians of every Church must seriously give ear. It is the conviction of the authors that only a radical reformation of all thought and action in the Church can save it from dissolution into the syncretistic national Christianity with which it is threatened and which has already to an alarming extent taken place. In the historical course of the relations between Church and culture, the call to the Churches today is not for synthesis and compromise, but for diastase and conflict. " The Church against the World " signifies first and foremost an inexorable struggle against the secularist and heathen elements within the Church itself, so that it may be free for its one, world-wide task of bearing witness to the living reality of God in Christ.

Claris Edwin Silcox and Galen M. Fisher : *Catholics, Jews and Protestants. A Study of Relationships in the United States and Canada.* Published for the Institute of Social and Religious Research by Harper and Brothers, London. 1934. 369 pages.

The objective, open-minded character of this book should secure it a wide public. In it are studied various spheres of life in the North American continent in which religious difference causes prejudice, discrimination and a sense of grievance, and in which adjustment is being sought. (Of particular interest is the study of conditions in Canada, where the Catholic background of the Province of Quebec provides valuable material for research.) Preliminary chapters are devoted principally to the problem of the Jew in America and to a general survey of the discrimination shown in the spheres of industry, employment and real estate, in social and political life and in the framing of immigration laws. An account is given of the results of the research undertaken into the problem as it presents itself in social work and in elementary and higher education ; and of the special manner in which it arises in instances of intermarriage.

For obvious reasons inter-faith cooperation has been most easily secured on the field of social service, and conflicting policies of administration to some extent accommodated to a system of secular control, operated by an increased proportion of trained workers. Reviewing the problem as it occurs in elementary education, the religious obstacle is revealed as something much more absolute and insurmountable, with the Catholic parochial school set up as a safeguard against the ' irreligion ' of the neutral school, and the Jew supplementing the latter with a congregational school of his own. In the matter of higher education, however, statistics showing the proportion of Catholic students in non-Catholic universities and colleges and *vice-versa*, and an account of the measures adopted for the promotion of religious toleration among students, indicate the inculcation of a broader outlook. But it is in relation to inter-marriage that the problem is encountered in its most unsolvable form and the provocative question is raised whether any religious organisation which refuses a prospective parent the right to control his child's religious training may in its turn claim religious liberty.

It is evident from this book that much of the discrimination is based upon the type of prejudice which, given the right treatment, may be removed. But what are termed the " irreconcilable absolutes ", on which Jew, Catholic and Protestant respectively insist, continue to form a deadlock which does not look like being surmounted without a surrender of religious principles.

Turton, Lt. Col. W.H., D.S.O. : *The Truth of Christianity.* Twelfth edition, 1934. (Wells, Gardner, Darton and Co. Ltd., Paternoster Buildings, E.C.4.) 535 pages. 2/- net.

It is not surprising that this book should have reached its 12th edition. Only with some hesitation does one go further than indicate the details of publication, so unlikely does it seem that the book is not already widely known among those interested in Christian apologetics. It is no specialist's book. Its appeal, with common sense arguments, is to the average individual ; its challenge, to the rationalist, who will find himself here encountered on the ground of reason.

On the background of the Jewish religion, Colonel Turton sifts the arguments for and against the revelation of God to man. He analyses the character of such basic documents as the accounts of the Creation and the Exodus, follows up the Jewish prophecies in history and is left with an overwhelming impression of that religion's monotheistic character and emphasis. Carrying his investigation over into the New Testament, he considers the external and internal evidence for the genuineness of the four Gospels, in the light of their acceptance by the historians of the first centuries after Christ, their accuracy and the possibility of checking it by the history of events and customs. In an examination of the subject of the Resurrection, Colonel Turton compares the five independent accounts, analyses the

character and behaviour of the great variety of witnesses and also investigates very thoroughly the different theories put forward to explain the Resurrection away.

Full consideration is given to the arguments against the truth of Christianity, as they arise. But although he produces many, he can find a far greater number with which to refute them ; and in a broad survey of Christianity's historical development and growth in influence, as well as in a comparison with other religions, this whole book penetrates keenly into the nature of the Christian religion and throws into strong relief its undeniable appeal to reason and conscience.

Peace and the Colonial Problem. (National Peace Council, 39 Victoria Street, London, S.W.1.) 52 pages. Price : 6d.

In this booklet are reproduced the speeches delivered at a conference organised by the National Peace Council in October last. The speakers include noted economists, historians and other specialists on international and colonial problems. The material constitutes a lively exchange of views on such topics as emigration and over-population ; the currency problem in relation to the availability of raw materials ; the mandate system in relation to British colonies and the outstanding responsibility of Great Britain for taking a lead in the matter. Specially keen was the debate on the distinction between mandatory obligations to the native inhabitants and to civilisation in general, and the presentation here and there by oversea delegates of their impression that European self-interest still prevails, strengthened the conference in its purpose of defining root causes of complaint and proposing remedies.

The Peace Year Book, 1936. (National Peace Council, 39 Victoria Street, London, S.W.1.) 383 pages. Price : 1/6d.

This handbook provides indispensable material for all peace workers. It contains a survey not only of past achievement, but also of existing forces and, in the clearest possible form, equips its readers with facts, statistical and otherwise, to enable them to see at a glance where progress has been made and where weakness and danger lie. Included in the contents are a review of the past year, a survey of the League of Nations in 1935, a chronology of the Italian-Ethiopian war, articles on the colonial problem, rearmament, the future of navies, the U.S.A. and neutrality. An account is given of the peace organisations' activities in 1935, in Great Britain and in other countries ; and included among other reference material are a directory of the peace organisations, the text of the Kellogg-Briand Pact and of articles from the League of Nations Covenant, extracts from the evidence given before the Royal Commission on the Arms Trade, various comparative statistics on armaments, war costs, etc., and a comprehensive peace bibliography. The book in itself contributes factual equipment and moral support for the whole campaign for peace and disarmament, and is most heartily to be recommended.

Hnik, F. M. : *Pohnutky Dobrocinnosti v Krestanstvi.* (Philanthropic Motive in Christianity.) Prague, 1935. Edice Blahoslav. 348 pages.

In this book Professor Hnik develops in detail the Christian conception of philanthropy and social welfare from the earliest times down to the immediate ideals and activities of his own Church of Czechoslovakia. He follows up the repercussions in the apostolic Church of the doctrine of love and proceeds to an examination of the Church's social doctrine and theory in the main periods of its history : the Catholic social philosophy in the Middle Ages, with special stress on the teaching and influence of St. Thomas Aquinas ; the consequences of the social doctrines of the great figures of the Reformation ; the influence of the humanitarian epoch, with its insistence on the dignity of the human personality. A final section assesses the influence of these three main trends on the Church of Czechoslovakia. It should be added that each section of the book contains a particularly full and valuable bibliography.

Religious Liberty in Mexico. A report of the deputation to Mexico appointed by the American Committee on Religious Rights and Minorities (70 Fifth Avenue, New York.) 15 pages.

The American Committee on Religious Rights and Minorities, which had already undertaken similar enquiries in other countries, sent to Mexico in the Spring of 1935 a deputation composed of three outstanding laymen (Jewish, Roman Catholic and Protestant), to investigate the restrictions which the religious bodies were reported to be suffering at the hands of the State. The deputation took as its starting point the fact that the present Mexican Constitution guarantees to every individual freedom of religious belief and practice. But it found the clearest of evidence that under the present régime no such guarantee was being fulfilled, and that by means of the state control of education, the confiscation of church property and other methods of material hindrance, and the restriction of the clergy to a ridiculously inadequate number, religion in Mexico was well on the way to extermination. In this examination of a situation in one particular country, the report reveals at a glance the danger spots at which religion in general may expect to be attacked from an actively antagonistic State, and affords a specially striking example of the vital importance of the question of education in the Church-State controversy.

Other Books Received

On Economic Planning. Papers delivered at the Regional Study Conference of the International Industrial Relations Institute, in New York, November 23-27, 1934. Edited by Mary L. Fledderus and Mary van Kleeck. (Covici Friede, New York.) 1935. 275 pages. Price : $3.00.

Macfarland, Charles S. : *Chaos in Mexico.* (Harper and Brothers, New York.) 1935. 284 pages. Price : $2.00.

E. Lauriol and E. C. Urwin : *L'Eglise et la Politique.* Published by " Le Christianisme social " and obtainable from : Messrs. Fischbacher, 33, rue de Seine, Paris ; and M. Th. Gounelle, 55, rue Auguste-Blanqui, Marseille, France. 20 pages. Price : Fr. fr. 1.

Michejda, Dr. Wladyslaw : *Ein Wort über die Zustände in der Unierten Evangelischen Kirche in Polnisch-Oberschlesien.* (Katowice, 1935. Nakladem Towarzystwa Polaków ewangelików, Na Górnym slasku.) 72 pages.

Depuhl, Pastor Dr. Alfred: *Der Christ und der Sport.* Ein Wort zur Olympiade 1936. Special reprint from " Die Innere Mission ". Vol. II. 1935. 11 pages.

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